

ern Presbyterian church establish a sensible school for training negro preachers, with strict reference to his humble work, the membership of the church withhold an adequate support of this school.

Men and brethren think on these things! Broaden your outlook; forget the past, and look squarely at the present. Realize if possible, that the negro is in our midst to stay, and that the only reason he is not welcome is his growing criminality and his increasing hostility to the white folks. Never forget that intelligent religious instruction will cure the first, and a little fair and gracious and Christian treatment will cure the second.

Then save your conscience, and bring forth fruits meet for repentance by mailing a liberal check to Dr. John Little at Tuscaloosa.

## The Defence of the Faith

### THE PROPOSED AMENDMENTS.

#### Concerning Those Who Die in Infancy.

Chapter 6 of our Confession of Faith tells of sin, —of Adam's sin—and the ruin it hath brought upon the whole race of men. Chapter 7 tells of the covenant of grace, through which sinners are saved. The next chapter describes what Jesus did for our salvation. The ninth chapter sets forth the free will of men, by which they act upon this offer of salvation. The next chapter (chapter 10) tells us how God, the Holy Spirit, overcomes the love of sin in the heart of the sinner, so that "being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call and to embrace the grace" and be saved.

In this connection comes the question, What does the Gospel do for those of infant or undeveloped minds, who have not on earth the capacity "to answer this call and embrace" it?

The Roman Catholic Church teaches that for the unbaptized infant, there is no full salvation: that such infants can never behold the face of the Father. Others do for them no better when they deliver these infants to the "uncovenanted" mercies of God; and whether uncovenanted mercy can save a soul, themselves know not.

Our Confession of Faith steps in and replies. No. They are not excluded from the presence of God; they are not left to uncovenanted mercy. Incapables are included in the covenant of grace, and there is full provision for their salvation.

Its answer presents two points: (1) The Bible teaches of a provision by which such persons "are regenerated and saved by Christ through the Spirit, who worketh" not only in adult hearts, but also "when and where and how he pleaseth," and may therefore work in the hearts of incapables. (2) The Bible teaches that this salvation extends to all those whose names "were written in the Lamb's book of life, before the foundation of the world."

This statement that "elect infants dying in infancy

are saved" is attacked by some who hold that an infant is not a sinner, and needs no salvation.

Pausing not to show the error of fancying the infant sinless, there is need for only one remark. In heaven, redeemed sinners have privilege as sons of God, as heirs of glory, as sharers of Christ's honor, and of nearness to God. This is not given to angels or sinless beings. These critics therefore would rob these dying children of their place "around the throne of God in heaven" and give to them only the lower place in which the angels stand.

Others attack the clause because it does not say "all" infants. The universal hope and expectation of Presbyterians is—and our General Assembly has formally expressed it—that the fact of early death (prior to "years of accountability") is a strong indication that these are in the number of the elect. And yet God does not allow any creature to specify the particular individuals who are included in that number. We dare not attempt so to specify.

Others do not attack the clause, but take such position as this: The subject is the occasion of misunderstanding and dispute; let us strike this clause out of the Confession."

Suppose we strike it out. Then our Confession of Faith would describe in full God's saving work for adults and remain silent on the question whether God has made provision for saving those who die in infancy. Are we willing to strike it out and let our creed remain silent on this subject?

Let us remember that a change by us will not silence our opponents. They will make use of a change to make fresh attacks.

As it stands we understand it to mean that those who die in infancy, being as we trust in the number of the redeemed, are saved without the conscious exercise of faith. Can we improve on this?

### THE RACE QUESTION.

Senator Frazier, of Tennessee, recently delivered an address in the United States senate which attracted unusual attention. A portion of this address was devoted to a discussion of the race question and he asked that the south be allowed to settle that question for itself. This suggestion arouses an anxious inquiry from one of our northern exchanges which asks: "Will it settle it by an attitude toward the negro which forces other millions into the north? The senator seems to have forgotten that there are upwards of two millions of these people in the northern states, and that therefore the race question is here a very vital one." The alarm lest southern adjustment should "force other millions into the north" is apparent. Why not other millions? And why should not the race question be a vital one among the champions of the black man's social and civil rights? We agree that Christianization is the solution of economic and social problems involved in the relation of the races; and we therefore believe that the advent of the black man to his newer environments is a test of the sincerity of a generation of theorizing and legislation on this now national question.